

THE Converted Catholic.

EDITED BY FATHER O'CONNOR.

When thou art converted, strengthen thy brethren.—Luke xxii., 32.

Vol. IV.

SEPTEMBER, 1887.

No. 9.

EDITORIAL NOTES.

IT AFFORDS US GREAT PLEASURE TO acknowledge the substantial aid extended to our Reformed Catholic work by the "Evangelical Protestant Association," of which our personal friend, Rev. H. H. Fairall, D. D., is Corresponding Secretary. This organization employs no missionaries among Roman Catholic populations at home or abroad, but is simply an assisting agency, helping to support the Reformed Catholic laborers and publications already at work. It receives no financial aid from our denominational missionary societies. The "Association" has no salaried officers. We are thankful for the liberal donations received from it in the past and for the assurance of larger gifts in the future. Bishop Hurst, of the Methodist Episcopal Church, in a letter to Dr. Fairall, commending the "Association," says: "I read THE CONVERTED CATHOLIC with great interest. It is one of the disintegrating forces." Dr. John P. Newman wishes the "Association" abundant success, and says: "THE CONVERTED CATHOLIC is a splendid publication and deserves a wide circulation."

FATHER MCGLYNN'S GREAT SPEECH in defiance of Rome's excommunication, though long, will repay perusal. He but voices the sentiments of thousands of priests in America who have not his courage. But by and by more will cry aloud and Rome's power will be shattered. To many it seems a strange spectacle to see Catholic priests turning on the false Church of Rome in this manner. But the same thing occurred at the Reformation of the sixteenth century. All the Reformers had been Roman Catholic priests. What is known as Protestantism is the work of those who rebelled against Rome's apostacy, and contended for the purity of the Christian religion. We are passing through another Reformation in our day, though it is of necessity different from the first.

Many persons, doubtless, would like to see Father McGlynn come out more on the Lord's side against Popery. We confess we are one of the number, but we do not forget the history of the growth and development of the Great Reformation, and can well wait for McGlynn's disenthralment from his land theories and politics.

Circulating "The Converted Catholic."

We were greatly pleased to receive a gift of ten dollars from Miss M. S. of Newton, Mass., for the purpose of distributing THE CONVERTED CATHOLIC to persons who are not regular subscribers. We have constant demand for copies, not only from missionaries in our own country, but from abroad; from secretaries of the Y. M. C. A. and other societies; from good Christians to whom books and magazines are luxuries, and from Roman Catholics who have heard of some article in a particular number that they want to read. We try to supply all who ask for copies, and send out many others where we know they will do good. But the demand far exceeds our ability in this respect. Will not those friends who are blessed with means consider the benefits that would ensue from a larger distribution of such a publication as this? We know no other way of asking them to co-operate in such a good work. We realize that we are sadly deficient in the art of extracting money from their pockets for missionary purposes, and we have not the time, if we had the inclination, to cultivate it. We can only lay before them the opportunity of doing great good to the cause of religion and the preservation of the institutions of the country that the Roman Church would destroy. The impulse that leads to action in this matter must come from each one personally and not by entreaty. Let such gifts be free-will offerings and they will be blessed in the giving and receiving. We know that many—indeed by far the larger number of our readers—do not desire to have their names mentioned in connection

with such gifts—"Let not thy left hand know what thy right hand doeth"—and we shall respect their wishes. But where contributors to this "Free Distribution" fund think their example would have an inspiring effect on others we shall be happy to publish their names.

—:O:—

Rome's Influence at Washington.

The numerical strength of the Roman Catholic Church is not very great at Washington, but its social and political influence is all-powerful. President Cleveland and several members of his cabinet with a score of Senators and Members of Congress attended the commencement exercises at Georgetown College, the great Jesuit institution, last June. More Senators and Representatives send their sons to this college than to all the other institutions of learning in Washington.

Another Roman Catholic institution that is well patronized by the leading men of the nation is the Academy of the Visitation at Georgetown, conducted by nuns whose father-confessors are the Jesuit priests of the college.

The annual distribution of prizes at the Academy, we are told in the New York *Herald* of June 23, took place on June 22. Cardinal Gibbons was present and an address was presented to him by the pupils, to which he replied in feeling terms. Senator Ingalls thanked the Cardinal in behalf of the Mother Superior and the patrons of the Academy for his presence on the occasion. A beautiful poetical salutatory was read by Ethel Ingalls, daughter of the Senator from Kansas, and Miss M. Clark, daughter of Hon. J. B. Clark Clerk of the House of Representatives

delivered the valedictory, a very fine poem. Hon. S. J. Randall, who has a daughter among the pupils, and several other distinguished men were present upon the platform during the exercises.

If the Pope should seek favors at Washington, where is the public man from the President down who would say him nay? Shall Rome yet rule these United States? It looks like it, when we find the men whom the people elect to the highest offices not only countenancing Jesuitical institutions, but patronizing and supporting them by sending their children to them to be educated. No one pretends that the education at these institutions is better than can be found in Protestant colleges and academies. Why then do the "leading men of the nation" send their children there? Because the Roman Catholic vote is "solid" for the man who is known to favor the Church of Rome.

Let the American people who love their country and do not wish to see it governed from Rome, take heed and wisely read the signs of the times ere it be too late.

The article on "Church and State," by Rev. John Lee, in this issue, should be not only read carefully, but should be read again and again. In forwarding us the article he sent us the following extract from a letter he had received from the Right Hon. Lord Robert Montague, dated London, July 7: "Romanism has statesmen and leaders of parties in England in her grasp. Your great country is also not without its dangers. I know from personal experience in 1863, that your great war was promoted by Jesuits. Rome cannot endure a strong Protestant power. Therefore she tried to split your great and powerful country in half, and if she

had succeeded, she would have been continually irritating the North and the South."

—:O:—

Americans Honoring Cardinal Gibbons.

Cardinal Gibbons has been invited to offer the closing prayer and benediction at the celebration of the Constitutional Centennial in Philadelphia, September 17. In his letter of acceptance, he says: "In common with my fellow-citizens, I heartily rejoice in the forthcoming commemorative celebration. The Constitution of the United States is worthy of being written in letters of gold. It is a charter by which the liberties of sixty millions of people are secured, and by which under Providence, the temporal happiness of countless millions yet unborn will be perpetuated."

Very fair words, Mr. Cardinal, but it is only three years since you sanctioned the pastoral letter of the Bishops of the province of Cincinnati, which declared that the first clause in the Constitution of the United States was not true. All men in the estimation of your hierarchical coadjutors are not created equal and should not have the same rights guaranteed to them. Protestants are not entitled to the same rights as Roman Catholics in any country in the world where the latter are in a majority, and if your plans and schemes for obtaining power in this country succeed, you will quickly make the Protestants feel that they have not equal rights. Political parties and public bodies smile upon you now, because you represent the solid Roman Catholic vote, but they will yet realize that they are bartering their birthright for a temporary advantage.

ARTICLES OF INCORPORATION OF CHRIST'S MISSION.

(For the Conversion of Roman Catholics).

STATE OF NEW YORK,
CITY AND COUNTY OF NEW YORK } ss.

We, WILLIAM CAMPBELL, JOHN CURRY,
J. STANLY D'ORSAY, JOHN W. MAGEE,
ANDREW NEIL.

Each, all and every one being citizens of the United States, and residents of the State of New York, by these presents pursuant to and in conformity with the Act of the Legislature of the State of New York, passed on the twelfth day of April, one thousand eight hundred and forty-eight, entitled "An Act for the incorporation of Benevolent, Charitable and Missionary Societies," and of the Acts of the said Legislature amendatory thereof and supplementary thereto, associate ourselves together and form a body polytic and corporate, and do hereby certify:

First.—That the name or title by which such society shall be known in law, is hereby declared to be CHRIST'S MISSION.

Second.—That the particular business and objects for which said society or corporation is formed, are as follows: For benevolent, charitable and missionary purposes, and also for the purpose of mutual improvement in religious knowledge and also for the furtherance of religious opinion.

Third.—That the number of trustees

or directors of the said society or corporation shall be five whose names are as follows, who shall manage the concerns of said society or corporation for the first year.

Fourth.—That the name of the City and County in which the operations of the said society or corporation are to be carried on are the City, County and State of New York.

In witness whereof we have hereunto set our hands and seals this third day of May, in the year one thousand eight hundred and eighty-seven.

WILLIAM CAMPBELL, JOHN CURRY,
J. STANLY D'ORSAY, JOHN W. MAGEE,
ANDREW NEIL.

Signed and sealed in the presence of
WALTER W. BAHAN, LL. B.

STATE OF NEW YORK,
CITY AND COUNTY OF NEW YORK } ss.

On the third day of May, in the year one thousand eight hundred and eighty-seven, before me personally came William Campbell, John Curry, J. Stanly D'Orsay, John W. Magee, Andrew Neil, all of whom are to me personally known and known to me to be the individuals described in and who executed the foregoing instrument, and they severally acknowledge that they executed the same for the uses and purposes therein mentioned.

WALTER W. BAHAN,
Notary Public,

New York City and County.

I, one of the Justices of the Supreme Court of the State of New York, sitting or acting as such Justice in the City and County of New York, do hereby approve of the above certificate, and consent and order that the same be filed in the office of the Secretary of State of the State of New York and the

Clerk of the City and County of New York.

Dated New York City, June 23, one thousand eight hundred and eighty-seven.

C. DONOHUE.

Filed with the Clerk of the City and County of New York and the Secretary of State of the State of New York, the twenty-seventh day of June, one thousand eight hundred and eighty-seven.

JAMES A. O'CONNOR, Secretary,
CHRIST'S MISSION.

Office 60, Bible House, New York.

The object of the foregoing Missionary Society—CHRIST'S MISSION—is the conversion of Roman Catholics. The Trustees are gentlemen who have been interested in the Reformed Catholic work that has been carried on by Rev. James A. O'Connor in New York City. As is well known, Father O'Connor had been a Roman Catholic priest in Chicago for many years, and during the last eight years has been preaching the Gospel of Christ to large numbers of Catholics in the great hall of Masonic Temple, Sixth Avenue and Twenty-third street. The preaching has been direct, earnest and wholly evangelical. The way of salvation through and by the Lord Jesus Christ alone, without Papal interference, has been made plain and clear, and many have been converted. The good that has been already accomplished has inspired the Trustees of this Mission to help actively in the work, and to ask Christians of all denominations to help as best they can. The Mission has been organized for this purpose. The greatest need of the work is a permanent place of worship where prayer meetings, conferences, etc., can be held—a mission house always open, where inquiring Catholics

can learn the true way of salvation, and where priests who desire to leave the Church of Rome could be made welcome. For \$25,000 a suitable building could be obtained.

In conjunction with his preaching services Father O'Connor publishes a monthly magazine—THE CONVERTED CATHOLIC—which by its Christian spirit and elevated tone has won the admiration of its Protestant and Catholic readers.

As the Society has been legally incorporated under the laws of the State of New York, all trusts and legacies may be made in the following form:

FORM OF BEQUEST.

I give and bequeath to "CHRIST'S MISSION," organized in the City of New York, May, 1887, the sum of _____ dollars, to be applied to the uses and purposes of said Mission.

The Trustees of the Mission are:

WILLIAM CAMPBELL, an Elder in Dr. John Hall's Fifth Avenue Presbyterian Church.

JOHN CURRY, an Elder in the Thirty-fourth Street Presbyterian Church.

REV. J. STANLY D'ORSAY, Bible House Architect, and member of the New York East Conference M. E. Church.

ANDREW NEIL, of the Charles Street United Presbyterian Church.

JOHN W. MAGEE, a converted Catholic Irishman and a respected business man of Newburgh, N. Y.

At the last meeting of the Society held May 1, 1887, the following officers were elected:

MR. JOHN CURRY, 208 West 104th street, New York, President.

MRS. WILLIAM CAMPBELL, 36 W. 18th Street, New York, Treasurer.

REV. JAMES A. O'CONNOR, 60 Bible House, New York, Secretary.

CONVERTS FROM ROME.

WEST ALEXANDER, PA., }
 July 28, 1887. }

FATHER O'CONNOR:

DEAR SIR.—I have read in the papers about you, and I wish to express my sympathy with you in your good work. I was born and brought up in the Roman Catholic faith and held on to all the doctrines of that Church until I was twenty-three years old. Then I began to attend a Protestant Church, and soon after gave my heart to God and joined the Methodist Episcopal Church. For the last twenty years I have been trying to serve the blessed Master. My heart goes out to you Father O'Connor, and I pray that God may help you and protect you in your great work of converting our Roman Catholic brethren.

I remain your friend,

J. V. CRABBE.

WASHINGTON, D. C., }
 August 2, 1887. }

DEAR FATHER O'CONNOR:

I have not seen in *THE CONVERTED CATHOLIC* a notice of the death of Senator John A. Logan, whose father was a converted Catholic Irishman. He was a physician in Illinois, where the late Senator was born. During the late war General Logan was very popular with the Irish boys, as indeed he was with all the soldiers. He was a Methodist in religion, though I believe his father joined the Presbyterian Church after he was converted from Romanism. Dr. Logan, like many professional men, did not mix religion and business, though I am not aware that he took any pains to conceal his conversion from Romanism. You are aware, of

course, that the Hon. James G. Blaine was a Roman Catholic until in early manhood he began to attend a Presbyterian College in Pennsylvania. His mother was a most zealous Catholic and brought up all her family in the Romish faith, though her husband belonged to a Presbyterian family. There are many converted Catholics and descendants of converts from Rome in this city, but it would not be safe for those in public life to make it known, as all the power of Rome would be used against them. A Roman Catholic has a far better chance of preferment in official life in Washington than a pronounced Protestant. I hope it will not be always so, though as long as the priests can control the solid Catholic vote, I fear public men will be subservient to them. Wishing you every success in your difficult and dangerous work.

J. H. C.

The Press and Clergy on McGlynn.

Since his excommunication the Roman Catholic papers have had little to say of Father McGlynn. He is now "outside the Church," and if he died in that condition would be buried "like a dog," or a Protestant, "without the rites of the Church." "Right or wrong," says the *Boston Pilot*, a Roman Catholic paper, edited by the brilliant *litterateur*, John Boyle O'Reilly—"Right or wrong, submission to the authority of the Church is the manly as well as the priestly and Christian duty of Father McGlynn." How the Roman faith can blind the intellect and dull the conscience of such a man as Boyle O'Reilly is beyond the comprehension of an American Christian. Father Mc-

Glynn in his great address in the Academy of Music, printed in full in the "Letters to Cardinal Gibbons" this month, points out in the clearest manner how his conscience would not let him submit to the authority of "the Church." To do so would be in his estimation the greatest crime he could commit, a sin against the Holy Ghost.

The Protestant religious papers have looked upon him with more kindness since he was excommunicated. The New York *Christian Advocate* has in a measure espoused his cause, after several Methodist ministers had preached rousing sermons in favor of McGlynn. We heard Dr. Lucius H. King in the Forty-fourth street Methodist Episcopal Church on a sultry Sunday evening in July, when the building was crowded to the doors, and his eloquent defense of the excommunicated priest was something to be long remembered. The Rev. Dr. Howard Henderson also preached an eloquent discourse upholding him; and the Rev. Dr. McNichol, of Brooklyn, by request of his congregation gave two discourses on the subject, going much further in his warm admiration of the brave American priest than any of the other clergymen in that city who spoke on the subject.

Several ministers and religious papers in other cities have also taken up McGlynn's cause. The Syracuse, N. Y., *Northern Christian Advocate* says: "Dr. McGlynn's defiance of Rome will arrest the attention, confirm the suspicions, and voice the silent convictions of thousands of Roman Catholics who possibly are waiting for an opportunity to place themselves in harmony with the intelligence and the intellectual and moral freedom of their country and age."

Priests Leaving Rome.

We receive many letters from priests that we cannot publish. Some seek advice, counsel and help to get away from all Roman Catholic associations. They *hate* the falsehoods, the deceptions and wickedness of the whole Roman system, or what Dr. McGlynn calls the "Roman machine," but they do not know how to get away from it. If Father McGlynn should ever publish the record of his secret thoughts—the communings of his mind during the last ten months, the world would see what anguish a priest suffers in breaking away from the faith of his fathers and the associations of his youth and manhood. Such things are not published to the world. It is only when the abounding love of Christ the Saviour enters the soul, without superstitions reliance on the bogus spiritual machinery of Rome, that a priest can effectually rid himself of the complex difficulties of his position. Direct access to Christ alone can give him the grace and strength requisite. When he realizes that he is alone with God alone, and that he has no true friend but Jesus Christ, to abide with him—"the same yesterday, to-day and forever"—the priest of Rome, like other men, will find it easy to leave all past associations and all former beliefs behind him. Until he knows Christ as his own and only Saviour he has a hard road to travel.

A Catholic priest escaped from a monastery near Melleray, Dubuque County, Tuesday, and came to Iron Hill, where he was baptized by Rev. John Said. The ceremony of baptism was performed Wednesday and was witnessed by quite an assembly.—*Maquoketa (Iowa) Excelsior.*

Sympathy for Father McGlynn.

A dispatch from Pittsburg, Pa., August 24, says that Rev. Fathers Ryan, of Memphis, and Bremer, of New Orleans, were in that city on their way to New York, to present a memorial, signed by many Catholics of the South, to Father McGlynn, expressing sympathy with him. They will also call on Archbishop Corrigan and protest against the excommunication of Father McGlynn. From all parts of the country intelligence comes of the deep sympathy that is felt for Father McGlynn by the younger members of the Catholic clergy and intelligent laymen who are not politicians. To avoid condemnation by the bishops, those sympathizers forbid the publication of their names, but it is only a question of time when they will come out boldly and denounce the "Roman machine," not only for dictating to them in political matters, but for cheating them out of the precious fruits of Christ's death and resurrection. Now they say, "We are American citizens and will not be subjects of any foreign power." The day will come when they will say, "We are Christians by faith in the Lord Jesus Christ, and will not be superstitious slaves of an Italian Pope."

In New York the meetings in the Academy of Music continue to be crowded every Sunday night, and the appearance of Father McGlynn on the platform evokes enthusiastic cheers. At the meeting on July 24, he said that there would be no public excommunication of his friends and followers, but the ecclesiastical "boycott" would be used against them. They would be denied absolution when confessing their sins to the priests. He told of a

recent case where a man who went to confession was asked by the priest whether he attended the meetings in the Academy of Music, and when he answered in the affirmative, was told that he could not get absolution. "But," continued Father McGlynn, "let me tell you that that priest's absolution was not necessary if the man was penitent. To have any effect, the absolution must come from God, and if it comes from God, that of the priest is unnecessary."

As we were informed a man in the gallery called out, "That's what Father O'Connor preaches," and a cheer rang through the house.

Father McGlynn repeated his statement that the absolution of the priests was unnecessary and superfluous, and if the people were truly sorry for their sins and had faith in Christ, Almighty God would forgive them. So they need not trouble themselves about this ecclesiastical "boycott." That is sound Protestant Christian doctrine.

Father Curran Did Not Apologize.

In the daily papers of August 14, there was an account of the apology said to have been made by Dr. Curran to Archbishop Corrigan for his action in attending a United Labor picnic at Union Park, August 2, with Dr. McGlynn and Henry George, and presiding over the meeting while Dr. McGlynn spoke. The apology of Dr. Curran was couched in the following language:

The Rev. Dr. Curran has expressed to the Most Rev. Archbishop his sorrow that his presence at a recent picnic, in company with Dr. McGlynn, has been interpreted as favoring contumacy and disrespect to the Holy See,

and he has promised to abstain in future from anything that might give rise to such interpretation.

Father Lavelle, rector of the Cathedral, was reported as saying in reference to the matter:

Dr. McGlynn was excommunicated nominatim for not going to Rome. It is all nonsense to say he was censured for any other cause. His excommunication was severe, but deserved. This censure having been inflicted a consequence naturally followed, namely; that all those who aided and abetted Dr. McGlynn in his *contumacious disobedience*, also incurred the penalty of excommunication. This law is not a new one. It is a part of the old canon law of the Church, and remains in force notwithstanding the changes made by Pope Pius IX. regarding penalties incurred by those who associate with excommunicated persons. Its obvious nature was the protection of the Papal authority, because an excommunicated man might laugh at the Pontiff if his friends could still approve and abet the crime for which the censure of the Church had been inflicted.

With regard to Father Curran, he, as a Doctor of Divinity, certainly knew this law of the Church. Whether by his action he incurred this excommunication or not might be controverted, but certainly his action was, to say the least, very offensive and objectionable. Dr. Curran has recognized this latter fact, and hence, a few days ago, he made the *amende honorable* to the Archbishop, as will appear from the paragraph quoted above.

It appears by the following letter, which was published in all the papers August 21, that this was not the inference that Father Curran intended should be drawn from his words:

ST. MARY'S CHURCH, }
SAUGERTIES, N. Y., Aug. 19. }

DEAR SIR: You will oblige me by publishing the following in your paper:

It seems that some people are unwilling or unable to understand the plain words of a statement that appeared in last Sunday's papers in reference to my attendance at the United Labor party picnic of the 2d inst. I suppose that this unwillingness and inability to comprehend are due, in great part, to the unfair comments of Father Lavelle and others.

I have not stated that I made an apology for going to the said picnic and, as a matter of fact, did not make such apology. When it was asserted that my presence on this occasion had been interpreted, by some, as an act of contumacy and disrespect to the Holy See, I expressed regret that it had been thus misinterpreted.

Concerning the future, I have been charged by a special precept of the Archbishop not to appear on similar occasions.

In obedience to a like special prohibition, Dr. McGlynn promised to abstain from attending certain meetings in the last Mayoralty campaign, and, in compliance with his promise, the Doctor said nothing in public after his Chickering Hall speech.

It is dishonest and illogical to argue from my statement that there is any defection on my part from any one, or that I have given any newly-born adherence to any one. I have not changed my views or my principles, my firm friendships or my attachments. I have simply reprobated every imputation to me of contumacy to authority or of disrespect for it.

My statement has been accepted as satisfactory. It means only what it says, and I will not permit any one to add to it. Yours very truly,

JAMES T. CURRAN.

Professor Drummond on Romanism.

During our annual visit to Mr. Moody's convocation for Bible study at Northfield, Mass., this year, we had the pleasure of meeting Prof. Henry Drummond, the author of "Natural Law in the Spiritual World." The usual teachers of the Word of God at these meetings—Doctors Gordon, Pierson, Clark, George C. Needham, besides Mr. Moody himself and the sweet singer Sankey—were present and delighted the large assemblage by their instructions. It can be truly said that no one can attend these meetings at Northfield without being spiritually benefited. Since we attended the first gathering in 1881, we have found strength and inspiration for work in our special field in these assemblies. The general course of theology that we learned in the Roman Catholic Seminaries of France and America, is in many respects similar to the methods of imparting such instruction in the various Protestant Seminaries, to judge from their text-books. But at Northfield the Bible is the only text-book, and it is refreshing to all who assemble there to sit under the instruction of the teachers whom Mr. Moody gathers around him.

Professor Drummond's fame as a scientist and Bible scholar had preceded him to America, and the large number of ministers at Northfield listened to his addresses with the greatest interest. Indeed, he was the great attraction for them. His famous work, "Natural Law in the Spiritual World," had prepared them to hear a cold scientist discussing religion, but they found a man with a devout Christian heart, humble as a child, and eloquent

with the simple faith that saves through the blood of Christ alone. From that work we make the following extracts on Romanism. Writing of the Parasitic Doctrine of Salvation, which secures the safety of the individual without personal effort or the vital exercise of faculty, he says:

"No more perfect or more sad example of semi-parasitism exists than in the case of those illiterate thousands who, scattered everywhere throughout the habitable globe, swell the lower ranks of the Church of Rome. Had an organization been specially designed, indeed, to induce the parasitic habit in the souls of men, nothing better fitted to its disastrous end could be established than the system of Roman Catholicism. Roman Catholicism offers to the masses a molluscan shell. They have simply to shelter themselves within its pale, and they are 'safe.' But what is this 'safe?' It is an external safety—the safety of an institution. It is a salvation recommended to men by all that appeals to the motives in most common use with the vulgar and the superstitious, but which has as little vital connection with the individual soul as the dead whelk's shell with the living Hermit-crab. Salvation is a relation at once vital, personal, and spiritual. This is mechanical and purely external. And this is, of course, the final secret of its marvelous success and world-wide power. A cheap religion is the desideratum of the human heart; and an assurance of salvation at the smallest possible cost forms the tempting bait held out to a conscience-stricken world by the Romish Church. Thousands, therefore, who have never been taught to use their faculties in 'working out their own salvation,' thousands who will not

exercise themselves religiously, and who yet cannot be without the exercise of religion, intrust themselves in idle faith to that venerable house of refuge which for centuries has stood between God and man. A Church which has harbored generations of the elect, whose archives enshrine the names of saints, whose foundations are consecrated with martyrs' blood—shall it not afford a sure asylum still for any soul which would make its peace with God? So, as the Hermit-crab into the molluscan shell, creeps the poor soul within the pale of Rome, seeking, like Adam in the garden, to hide its nakedness from God.

"Why does the true lover of men restrain not his lips in warning his fellows against this and all other priestly religions? It is not because he fails to see the prodigious energy of the Papal See, or to appreciate the many noble types of Christian manhood nurtured within its pale. Nor is it because its teachers are often corrupt and its system of doctrine inadequate as a representation of the Truth—charges which have to be made more or less against all religions. But it is because it ministers falsely to the deepest need of man, reduces the end of religion to selfishness, and offers safety without spirituality. That these, theoretically, are its pretensions, we do not affirm; but that its practical working is to induce in man, and in its worst forms, the parasitic habit, is testified by results. No one who has studied the religion of the Continent upon the spot, has failed to be impressed with the appalling spectacle of tens of thousands of unregenerated men sheltering themselves, as they conceive it, for Eternity behind the Sacraments of Rome.

"There is no stronger evidence of the inborn parasitic tendency in man in things religious than the absolute complacency with which even cultured men will hand over their eternal interests to the care of a Church. We can never dismiss from memory the sadness with which we once listened to the confession of a certain foreign professor: 'I used to be concerned about religion,' he said in substance, 'but religion is a great subject. I was very busy; there was little time to settle it for myself. A Protestant, my attention was called to the Roman Catholic religion. It suited my case. And instead of dabbling in religion for myself, I put myself in its hands. Once a year,' he concluded, 'I go to mass.' These were the words of one whose work will live in the history of his country, one, too who knew all about parasitism. Yet though he thought it not, this is parasitism in its worst and most degrading form. Nor, in spite of its intellectual, not to say moral sin, is this an extreme or exceptional case. It is a case, which is being duplicated every day in our own country, only here the confessing is expressed with a candor which is rare in company with actions betraying so signally the want of it."

—:O:—

WE ARE GLAD TO SAY THAT PROF. Drummond's work, "Natural Law in the Spiritual World" has had a great circulation in this country. It can be had at this office, price \$1.00.

—:O:—

MANY OF OUR READERS WILL DOUBTLESS desire extra copies of THE CONVERTED CATHOLIC for July, August and September, in which the excommunication of Father McGlynn is treated at great length. We can supply copies of those issues at 10 cents each, or the three in one package for 25 cents.

More Roman Catholic Lies.

Our readers will remember the false report circulated last year by Father McTighe, a Roman Catholic priest of Pittsburg diocese, that the editor of THE CONVERTED CATHOLIC had retired to a monastery to do penance for renouncing Romanism. The *Catholic Review* some months since circulated the false report that M. Paul Bert, the French statesman, through whose efforts the Jesuits were expelled from France in 1880, had "made his peace with the Church" before his death in China last March. M. Bert's widow, an American lady, who sympathized and worked with her husband in his war against the Jesuits, denied this, and said he died a Protestant; but the Roman papers did not publish her denial.

The *Melbourne Age*, of May 14, 1887, announced on the authority of a Canadian correspondent, that Father Chiniquy had recently died. That "news" would have no interest for us here who know that he is, thank God, very much alive and as vigorous as ever. Though in his seventy-eighth year, he is as active as most men at fifty. He has a large Presbyterian congregation—all converts from Rome—in St. Anne, Illinois, where he had been a Roman Catholic priest, after having previously officiated as priest in Canada for twenty years. As our readers will see in another article in this issue, he has recently given away his eldest daughter in marriage to Rev. Joseph Morin, of Lowell, Mass. Father Chiniquy is alive and well, and we trust will continue so for many years to come.

But the Australian paper, following the example of all Roman Catholic wri-

ters in dealing with priests or prominent Catholics who leave the Church of Rome, adds insult to injury by saying that Father Chiniquy, before his death, "decided to return to the Roman Church, and was re-admitted after making a public recantation."

To this the *Protestant Standard* of Sydney, New South Wales, replies in its issue of May 21, 1887, in the following manner:

The invention of the recantation of Pastor Chiniquy is one of those lying stories which are always being invented by the Roman Catholic authorities 'for the good of the church!' It is in the same category with the lie that Edith O'Gorman implored to be taken back into the convent; and with one recently told about the recantation of Father O'Connor, the converted priest, who is doing such a great work among the Roman Catholics in New York. In one of the recent numbers of THE CONVERTED CATHOLIC, his monthly magazine, the Rev. Mr. O'Connor takes occasion to deny in scathing terms the report that the Roman Catholic authorities had spread of his recantation; and in a recent number of the same publication, occasion is taken to deny the similar report spread about Pastor Chiniquy. Nevertheless, let the Revs. Messrs. O'Connor and Chiniquy deny it while they are alive, and when they are dead and cannot do it, the 'faithful' will be taught and a false report diligently spread that they both recanted, and died in awful terror, shrieking and raving about devils and hell torment. Such stories are assiduously related in the 'religious' books which are given to the faithful from childhood to read, and the pains that these 'heretics' are condemned to suffer are still further impressed upon their minds by bright colored illustrations of people in agony in the midst of devouring flames, with devils rejoicing over them. Such prints are common in Ireland and other Catholic countries.

Marriage of Father Chiniquy's Daughter.

Miss Rebecca Chiniquy, eldest daughter of the venerable Father Charles Chiniquy, was married to Rev. Joseph Morin, pastor of the French Protestant Church, Lowell, Mass., at St. Anne, Ill., August 3, 1887, the father of the bride performing the ceremony. Father Chiniquy delivered an address on the occasion, in which he said:

"The marriage of my dear child is a more remarkable event than many seem to think. She is the first daughter of a priest of Rome who is thus publicly and solemnly offered on the Christian altar of marriage by her father in this great Republic. This shows that the world is moving on.

"During the eighth and ninth centuries, when the Church of Rome began to forbid her priests to marry, she dragged to the scaffold and burned many of those priests who refused to obey her cruel law. She did not only burn those unfortunate priests, but she burned their wives and children who refused to submit to spend their lives in the dark dungeons with which she had covered the world, under the name of convents.

"If, to day, I am saved, with the wife and children whom God has given me, from that horrible death, I owe it to this holy Gospel. There, it is written with the blood of the Lamb, that 'Marriage is honorable in all,' Hebrews, viii: 4, and the Pope and his Bishops will not dare to lay their bloody hands on me or on my wife and children, for we are here protected by the glorious American flag, which is just floating to the breeze at the top of our steeple, and on which a million of heroes have written with their blood the message

brought by Christ from heaven: 'Liberty of Conscience!'

"With this Bible before our eyes as a lamp to guide our steps, and the stars and stripes to protect our honor and our lives, we are safe! we are free!

"In our procession from my house to the church to-day we have carried the Bible crowned with flowers, even as in the days of old the victors when returning from the field of battle were crowned. It is to that Bible we owe the victories we have gained in the past against the most implacable enemy of the Gospel of Christ and the rights of man. It is in that Bible we have found the sharp sword which has cut the ignominious and heavy chains which had so long kept us the slaves of men. It is from that Bible and not from ourselves, we have got the strength and the wisdom to fight the mighty battle of these last thirty years. It is through that Bible we have conquered the glorious liberties brought to us from heaven by Christ; and it is to that Bible we owe the joys of this solemn hour.

"The respect I owe to the numerous Roman Catholic and Protestant friends who surround me here, as well as the respect I owe to myself, imposes upon me the duty of answering several questions which present themselves to the mind of every one here:

"Before you were ordained a priest of Rome, the 23d of September, 1833, did you not promise before God and man, that you would never marry? Are you not ashamed for having broken your promise? Do you not hear the voice of your conscience condemning you to-day, when you stand here between your wife and children, in our presence, after having trampled under your feet such a solemn obligation?

"Before answering these questions, allow me to ask your views about the solemn and public oath taken by Herod, in favor of the daughter of Herodias. Was he really obliged to cut off the head of John the Baptist when that infamous girl asked him to do it?"

"You answer that not only was Herod not obliged to fulfill his criminal oath, but that he committed a new crime by doing what he had sworn to do. You, then, acknowledge that there are vows and oaths against the laws of God which must not be kept.

"Well, there has never been a more impious vow than the celibacy of the priests. That vow is against the most sacred laws written by the hand of God not only in the heart, but in every drop of man's blood; it is in direct opposition to the first solemn command of our Creator. Open this holy Bible, and you will read, 'It is not good for man to be alone. Let us make him a helpmeet like unto himself,' Genesis, ii: 18. Have these words ever been retracted? No! Never. All the echoes of heaven and earth repeat again that sentence which fell from the very lips of God. Has our Saviour Jesus Christ said anything to make us believe that he wanted to repeal those solemn words? No. Rather did he select married men to be his Apostles.

"St. Paul says, 'Have we not power to lead about a sister, a wife, as well as other Apostles, and as the brethren of the Lord, and Cephas?' I Cor. ix: 5; and in the seventh chapter of the same Epistle, 'Let every man have his own wife, and let every woman have her own husband.' Marriage is honorable in all. The first miracle our Lord Jesus Christ wrought was at a marriage.

"The Church of Rome, herself, is

an irrefutable witness that the celibacy she enjoins on her priests does not come from God, but that it is a human institution introduced by the enemies of God. All history tells us that priests were allowed to marry until the eleventh century, and Roman Catholic priests in Greece, Armenia and other Eastern countries are permitted to marry to this day. Rome tried again and again to introduce celibacy among them, but they would not have it. 'Better to marry than to burn.'

"I cast aside celibacy, as Luther, Knox, and thousands of holy men did before me, when I saw clearly that it was not an ordinance of God but of man, or rather of the devil. I know some Catholics will say I left the Church of Rome to get a wife. But those who think and say so will see their mistake when they learn that I left the Church of Rome in 1858, and did not get married until the year 1864."

Father Chiniquy concluded his address, which was listened to with the deepest interest by the large audience present, by giving a graphic account of the circumstances that led to the conversion of his entire Roman Catholic congregation to Protestantism in that town of St. Anne thirty years ago, and the last vain effort of Bishop Duggan, the then bishop of Chicago, to bring back the people to the Roman Catholic faith. The marriage ceremony was then performed by him, and after the marriage feast the happy couple took the train for Lowell, Mass., where the most joyous welcome greeted them from Pastor Morin's congregation of converts from Rome.

Father Chiniquy's great biography, "Fifty Years in the Church of Rome," can be had at this office; price, \$3.50.

THE SOWER AND THE VIRGIN.

A New Work by Lord Robert Montagu.

BY PROFESSOR JAMES HARPER, D. D.

Lord Robert Montagu who, misled by sophistry, fell for a season under the sway of Rome, has been making a good use of his time and talent since his return to the Protestant fold. His temporary aberration has served at least one good purpose, that of qualifying him for the task, to which he is now applying himself, of exposing the subtle policy and combating the distinctive dogmas of Popery.

In an extensive work from his pen, of which a brief review by the present writer appeared about a year ago in the pages of *THE CONVERTED CATHOLIC*, the noble author traces with much ability the course of crafty intrigue by which the Vatican has been for many years seeking to regain control in Great Britain. The political aspects and aspirations of Romanism are ably exhibited in that volume.

Through the kindness of the editor of *THE CONVERTED CATHOLIC*, who in turn is indebted to the London Publishers, Hodder & Stoughton, I have been favored with a perusal in advance of publication of a large number of sheets of a new work from the busy pen of Lord R. Montagu. The title of the work is "The Sower and the Virgin," a volume of 400 pages; and its general aim is to disprove the Romish views touching the immaculate conception, the perpetual virginity and the commanding position of the Virgin Mary. Romanism is mariolatry rather than Christianity; and it is, doubtless, the author's knowledge,

derived from experience and close observation of the ever-waxing tendency among Romanists to the theoretical and practical deification of the Virgin, that prompts him to this refutation of the daring claims set up by Rome in her behalf.

Well versed in the voluminous literature pertaining to the points touched by him, the author enriches his pages with a multitude of references, and with numerous quotations, proving, as he proceeds, that mariolatry, like many other evils, has been a growth, and that against it may be arrayed not only the authority of Scripture, but even that, such as it is, of Fathers, councils and Popes. Thus this treatise is adapted, as no doubt it was meant, to be a guide to any who may desire to investigate in its historical aspects the doctrine of Romanism as to the person and functions of the Virgin Mary.

As Romanists are plying the press much more now than formerly, a result largely due, as I think, to scholarly accessions from Oxford to their ranks, it is very desirable that this activity should be met by at least an equal activity on the part of Protestants in utilizing the press for the defense of truth and refutation of error; and hence such treatises as that under notice are to be gladly hailed.

While dissenting from some of the author's expositions of Scripture, I heartily concur with him in his main positions and recognize the obligations under which he has laid the friends of truth by his patient investigations and vigorous reasonings. Long may he be spared to wage such holy warfare against error and superstition.

XENIA COLLEGE, Ohio.

August, 1887.

CHURCH AND STATE.

BY REV. JOHN LEE, A. M.

A remarkable article which recently appeared in the Chicago *Inter-Ocean*, written by Emile De Laveleye, ought to emphasize, and tremendously too, the patriotic words that dropped from the lips of General Grant in his famous Des Moines speech in 1875, "Keep the Church and State forever separate." This communication, penned in Brussels only a few weeks ago, deserves thoughtful attention. It teaches lessons which all Americans, sooner or later, will learn.

1. "Rome wishes to subordinate the State to the Church." Wherever this Church triumphs the State is ruined. There the State is a mere puppet in infallible hands. Almost all the revolutions and wars of the past seventy years have been in Roman Catholic countries. Says the eminent publicist in his opening sentence: "The conflict between the two great parties in Belgium—the Liberal party and the Clerical party—is interesting to the people of other countries, even to those of another continent, because it is merely an outcome of the far older conflict between Church and State, begun in the Middle Ages by the Emperor and the Pope, when they quarreled about the investitures, and kept up under different disguises and with varying success in all Catholic countries." The Liberal party "wishes to secure the independence of the civil power;" the Clerical party wishes to secure the supremacy of the Roman Catholic Church "in all matters—including politics." This conflict "begun in the Middle Ages," will only termi-

nate when Romanism shall cease to be. If the Latin Church should ever fall down at the feet of Jesus Christ, and listen to the words of the great Galilean, "Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's," the very heavens would echo back the pæan of joy that would ascend from the heart of Protestant Christendom. Sooner may we expect the "Ethiopian to change his skin, or the leopard his spots," than to expect submission of this kind from the present representative of that Church, a man who unchained "the burglars of the universe." The friends of true liberty may expect nothing from the successor of that Pontiff whom Whittier represents as sitting upon a

"——— throne of lies.

A poor, mean idol, blood-besmeared,
Whom even its worshippers despise,—
Unhonored, unrevered!"

Americans will do well to remember that history teaches this lesson: Equality with the State never satisfies Rome. If they are wise, after reading once more Æsop's fable of the "Countryman and the Snake," they will ponder over the utterance of Bishop McQuaid, of Rochester, at the late Plenary Council in Baltimore: "From the beginning of the century until 1834, Catholics . . . moved among their fellow citizens quietly and with exceeding humility and meekness. They were specially careful not to offend their separated brethren, and received in return becoming pity and tolerance. No one feared them; they were so few in number, so inconsequential and so anxious not to offend."

2. "Rome desires to control the education of the people." On one great

point, we are told, the two political parties in Belgium are at variance: "Must the civil and political influence of the clergy, especially in connection with education, be merely tolerated or allowed to increase?" If we allow the civil and political influence of the Romish clergy, particularly in reference to education, to increase, "upon us there will rest the guilt of national suicide." The future of this country is contingent upon the question, shall the Republic educate her future citizens, or shall the adherents of a foreign mediæval Church control the education of the youth? Rome simply aims at making good Romanists, not good citizens. Her purposes are to bring this country completely under her absolute power. How does it happen that the Church of Rome is so anxious about the education of the laity in the great land of the West, while at the same time she permits them to live and die in ignorance in those countries where she has held undisputed sway for centuries? Cardinal Antonelli, on one occasion, said to Dexter A. Hawkins, "The essential part of the education of the people was the catechism; and while arithmetic and geography, reading and writing, and other similar studies might be useful, they were not essential." For the new Jesuit University in Washington, no inscription more appropriate can be placed over the grand entrance than the preceding sentence. The Church of Rome is interested, and interested only, in the subject of education when the ceaseless activity and the "soul destroying efforts of heresy" provoked her to action. If at the behest of an Italian priest we isolate the rising generation of American Romanists at the formative period of their lives from

Protestant influence, and give them such an education as the Roman Catholic Church approves, then, beyond a doubt, the days of this Republic are numbered.

3. "Rome, ostensibly the friend, is really the enemy of all government." Her servants are equally at home in empires, kingdoms and republics. How she manages "to hold the reins of government of a free State such as Belgium," will be of interest to free-born Americans. She does it "merely by making use of existing institutions." Observe her plan. "The clergy by getting a clerical majority returned at the legislative elections, are masters everywhere. The electors obey the priests, the priest the bishop, and the bishop the pope; so the pope is the real king—more of a king than Leopold II., for he must depend on parliament, which makes the laws and votes the supplies." In Belgium, Leo XIII. is more of a king than Leopold II. American Protestants will soon realize that in the United States Leo XIII. is more of a ruler than President Cleveland.

4. "Rome is resolved to formulate politics for her adherents." O'Connell's famous declaration, "As much religion as you like from Rome, but no politics," will never receive the Pope's endorsement. If politics is a cesspool, "wallowing in the mire" must be as congenial to the "scarlet-colored beast" as it is for the animal to which St. Peter directs our attention. Here is a picture of slavery: "Electors in the country places march to the polls in groups guided and marshalled by the priest, who keeps them from coming into contact with his enemies."

Americans, think of Longfellow's ex-

pressive words, "Dumb driven cattle." Think also of him who preached that memorable sermon on the day of Pentecost presiding over an "institution" similar to the one described in the next sentence. "In each small town and hamlet there is a clerical institution where music, bowls, quoits and archery are to be found, and where beer and tobacco are provided at reduced rates."

5. "Rome wields a secret power that compels unquestioning submission." "Attacks are continually being made by the priests upon the men of the Liberal party, and the fear of being denounced from the pulpit causes most to submit." Denunciation from the altar is potent; there is a power wielded by Romish priests still more potent. "As for the Confessional," Mr. De Laveleye truthfully remarks, "Its power is greater still. By withholding absolution the priest keeps his penitent entirely in his power, and can exact anything." Truly the presence of Romanism in any State is a menace to its safety. *Rome boycotts a newspaper that expresses its honest opinion.* In Belgium "absolution is refused to those who subscribe to liberal newspapers, although these journals carefully avoid touching on religious subjects." Gregory XVI, in 1832, anathematized the liberty of the press as "very disastrous, very detestable," considering it worthy of "public execration, and the fires of everlasting judgment." Pius IX. in 1861, followed suit. Leo XIII. in a speech delivered on March 2, 1885, complained of "a daring and malicious press." Some time ago Archbishop Corrigan wrote a letter to the editor of the *Catholic Herald*, a paper in which of late there had been some very healthy, outspoken utterances, and in

the concluding words of the communication, a "private" one, he said: "As this paper is published in the diocese, I hereby warn you that if you continue in this course of conduct it will be at your peril." If this brave editor does not succumb, if he continues any longer in the "course of conduct" that meets with the disapproval of the Archbishop, he will, like Dr. McGlynn, be "cut off from the communion of the Church, from its sacraments and participation in its prayers, and, should he persevere in his contumacy, deprived of the right after death to Christian burial." The "right" to give a "Christian burial," the Church of Rome teaches that she alone possesses. If this be true, neither General Grant nor Cardinal Manning's wife received a "Christian burial."

"Mac," the New York correspondent of the Baltimore *Catholic Mirror*, informs us in this faithful reflector of Romanism for July 16, 1887, that "Among the bad things, however, that may be found no more is poor Dan O'Loughlin's *Catholic Herald*," that Dan was "worked up to a high pitch of virtuous indignation over what he heard termed persecution of a favorite priest," that "a word of warning from the archbishop, the 'managing editor's' best friend," was unheeded, that "he will, at least, have an opportunity to devote his time to penance for the scandal he is guilty of," that "he must needs repent the intention that prompted him to follow the course that has finally led to his confusion." As soon as "the *Herald* became the organ of the malcontents," this correspondent, who is neither a "prophet" nor a "prophet's son," affirms that he "prophesied" that "its fate was sealed."

In the United States, woe betide the editor of a secular paper who is not careful in his utterances concerning anything that pertains to the Church of Rome. He may thrash unmercifully a Protestant Bishop, but he must deal gently with the erring Purcell.

6. "Rome is, and has been, the mother of revolutions." Within a century Belgium has had two of these upheavals of society. Sad, yet truthful, to say: "Both were instigated by the (Roman Catholic) clergy, who wished to get rid of two sovereigns, Joseph II, and William I., because they equally favored the diffusion of knowledge and liberty of conscience." Let the Roman Catholic clergy have their own way, and in the near future, *we, too, will have a revolution.* A few pages of a very able work by the Rev. William Arthur, will throw some light on this subject. (The Pope, the Kings, and the People, Vol. 2, pp. 480-482, William Mullen & Son, London, 1877).

7. "Rome moves with the dastardly cunning of a serpent." In Belgium, the Constitution separates the Church from the State, and yet, strange to relate—"due to special necessity at the time"—the State foolishly undertook to give salaries to the Roman Catholic clergy, though it interferes in no sense whatever in their nomination. "The Pope himself," Mr. De Laveleye observes, "nominates the Bishops and they install the priests and minor clergy. No difference is made when Rome chooses priests, whose special mission is to ruin the constitution; the nation must still pay them salaries and give them the means to carry out this anti-patriotic mission." How much better is that politician, who, under the guise of a priest, accepts a salary from

the State, and by his "anti-patriotic" teachings bleeds that State to death, than the traveler who murders the sleeping family under whose kindly roof he has sought and obtained protection from the pitiless storm of the night? Wariness and prudence were exercised by him who broke up the peace of Eden. Wariness and prudence are exercised by her who breaks up the peace of nations. Watch closely the movements of her servants. "To be all the more sure of success, they will begin by making themselves masters in educational matters, and, by multiplying the number of converts, get the peasants under their thumb. Even now, the clerical educational establishments boast of three times as many pupils as those belonging to the State. And as the clericals are in power, they will nominate to the vacant professional chairs men devoted to the Ultramontane cause. In this way, even the institutions founded by the Liberals for the propagation of modern ideas, will help to pave the way toward the triumph of Ultramontanism. Converts are multiplying with extraordinary rapidity. Here are the official returns: 1846, 779; 1856, 993; 1866, 1,322; 1880, 1,659; that is to say, nearly a convert for every township." The servants of Leo are getting not only Belgian peasants, but also American citizens "under their thumb." Some of these days when they feel the heavy pressure of that "thumb," on which bloodstains are still visible, "there will be a terrible awakening," an awakening that will shake the land of the Stars and Stripes to its very centre. While I write there lies before me a communication from one of the most distinguished men in this Republic, in which he says: "How

stupid and inert our people are ! The politicians selling us to Rome ; the press shackled ; a petty minority of Papists dictating to both parties and turning the scale in favor of the highest bidder for the Pope's patronage."

With Roman Catholicism, as a religion, Americans will not interfere. With Roman Catholicism, as a political machine, Americans must interfere. Let them with folded arms stand much longer, and the nation will feel the throes of death. Concerning Spain—of which Cardinal Manning tells us that it is "rich in tradition and Catholic faith"—Edmund Burke, a century ago, applied the striking and figurative language, "a stranded whale on the coast of Europe." Can it be that the "Protestant country" for which our Revolutionary fathers fought and bled, will, by and by, become "a stranded whale?"

WYANET, ILL., August, 1887.

—:O:—

Special Bible Conference.

—

A Conference will be held D. V. in Philadelphia, November 15-20, of this year, which will aim to emphasize and make prominent the full Inspiration of God's Holy Word. The Committee of arrangements have had the hearty endorsement of eminent Theologians—Professors and Pastors, throughout the country.

While irreverent skeptics openly blaspheme the Bible, some of its professed friends, consciously or otherwise, have assailed its divine origin, and questioned its infallible teaching. The plenary inspiration of the complete canon of Scripture has been both ridiculed and repudiated, and the heresies growing out of such antagonism have

both infected and affected the spiritual life of the church. Young disciples have been intimidated from avowing their faith; the army of doubters has increased, while unbelievers have grown bold in their opposition to the word and works of the living God.

The Conference, in its distinctive testimony, will, therefore, be of incalculable value. The topics to be presented by God-fearing men, who are of note in the church of God, will confirm the faith of Christian believers in the Holy Scriptures, as given to us by the Holy Spirit in their original languages, in all their parts and terms. The following themes have been selected as bearing close relation to the subject of Inspiration:

1. Importance of the Subject.
2. Different theories of Inspiration.
3. Alleged objections to Plenary Inspiration Considered.
4. The office of Criticism with reference to God's Word.
5. Jesus a Qualified Witness to Inspiration.
6. Testimony of the Apostles.
7. The Bible and the Monuments.
8. Adaptation of the Bible to human need.
9. The Bible Inspired, not Evolved.
10. The Bible an Organic Whole.
11. The Testimony of Jesus to Himself.
12. The Scriptures are the Word of God.
13. History of the Doctrine of Inspiration.
14. Principles of Interpretation.
15. The Spirit and the Word.
16. Preach the Word.
17. Testimony of Scripture to Itself.
18. The Structure of the Book an Evidence of its Inspiration.

19. Revelation, Inspiration and Illumination.

20. The Bearing of Prophecy on Inspiration.

21. The Canon of Scripture.

I am sure this effort will enlist your prayerful sympathy. Is it not greatly needed in this day of universal skepticism? Will you not take it upon your heart, and give us all your possible aid in making the Conference a channel through which will come clear and strong a testimony to the power and majesty and divine Inspiration of the Sacred Scriptures.

In best bonds,

GEO. C. NEEDHAM.

COMMITTEE: Wm. R. Nicholson, D. D., Chairman, Bishop R. E. Church, Philadelphia, Pa.; John T. Beckley, D. D., Pastor, Beth Eden Baptist Church, Philadelphia, Pa.; Robert C. Matlack, D. D., Sec. of Episcopal Educational Society, Philadelphia, Pa.; A. T. Pier-son, D. D., Pastor, Bethany Presby-terian Church, Philadelphia, Pa.; James A. Morrow, D. D., M. E. Church, Sec-etary of Bible Society, Philadelphia, Pa.; J. Howard Smith, D. D., Prof. of Systematic Div. R. E. C. Seminary, Philadelphia, Pa.; J. M. Stifler, D. D., Prof. Crozer Theological Seminary, Pennsylvania.; Rev. J. L. Litch, Pastor, Central Pres. Church, Norristown, Pa.; Geo. C. Needham, Manchester-by-the-Sea, Mass.; Geo. H. Stuart, Jr., Treas-urer, 406 Walnut St., Philadelphia, Pa.

—(o)—

We expect a large sale for Lord Robert Montagu's new book, "The Sower and The Virgin," which Profes-sor Harper reviews in our present issue. The price is \$1.75. To mark our esteem for our subscribers, we will send a copy free to each one who will send us a club of six new subscribers.

REVIEWS AND LITERARY NOTICES.

[All works noticed in these columns can be had at this office at Publishers' prices].

From the Rev. John Thomas Waller, A. M., Rector of Kilcornan, Limer-ick, Ireland, comes the following note with a large package of his publications:

"The Rev. J. T. Waller encloses some of his pamphlets to the Rev. Mr. O'Connor as a return for his kindness in sending him his admirable magazine *THE CONVERTED CATHOLIC*. May the Lord bless with his Holy Spirit your la-bors in his vineyard."

We have noticed before the excellent series of publications issued by Mr. Waller. In the present parcel is an exhaustive work on "Infallibility," 240 pages. It is in the form of "Letters to Roman Catholic Friends," familiar and direct in style, with simple and impres-sive eloquence as friend speaks earn-estly to friend on subjects of the high-est moment. Though dealing with hard theological and historical facts, there is a charm about the work that delights the reader. More than one-third of the work is composed of notes and ref-erences, the most complete and full we have seen in any book of the same number of pages. Wise in selection, accurate and most reliable in quotation from Protestant and Roman Catholic writers, these notes display an amazing amount of learning. The first thought that suggests itself to the reader of these pages is, "What leisure the author must have to be able to search through so many tomes and volumes as are here quoted," and the second thought will be, "What love he must have for his Roman Catholic friends to take all this care and labor upon himself for their spiritual good." Mr. Waller is the

rector of an important parish and one of the leading lights of the Church of Ireland, who rightly thinks that the duties of his parish extend to every person living in it. He is not only the pastor of his own congregation, but he is the steward of the gifts so richly bestowed upon him by the Master whom he serves, and these gifts of brain and heart he uses for the benefit of all whom he can reach. Would that pastors of souls in all denominations might follow Mr. Waller's example in thinking of those who are not of their fold, and yet who are looking for salvation in the false Church of Rome. Much more is being done in this respect for the Roman Catholics in Ireland than in the United States, but the ministers of Christ here will be compelled to stir themselves when the way is not so open as now.

We heartily commend this work on "Infallibility" and would make many extracts from it if our space permitted. The price of the book is two shillings in English money—about 60 cents, including postage. The author's address is Rev. John Thomas Waller, Castle-town Manor, Pallaskenry, Co., Limerick, Ireland.

Emma's Triumph, or the Power of Christian Consistency; A Story of Ocean Grove. By Mrs. Jane S. Collins. Second Edition.

With great pleasure we notice a second edition of this admirable story, issued by the United Presbyterian Board of Publication, Pittsburgh. Young people, and older people, too, love to read stories, and "Emma's Triumph" is one of the best and sweetest that could be put into the hands of any person. In a former notice of the work we said that Mrs. Col-

lins in "Emma's Triumph" deals with the stirring questions of the time, and tells her story with a point and power not to be mistaken. We have to add that the "story" is told in such a winning manner that the reader wishes there was more of it. The scene opens at Ocean Grove, the famous summer resort on the coast of New Jersey, where the Methodist brethren have established the most successful camp meeting in all the world. The description of Ocean Grove in this volume will give a vivid idea of the place to those who have never visited it. "Emma's Triumph" is crowned with a glorious victory which will be shared by all who read the work. For the home and Sabbath-school, as a "Presentation" book, the fine moral tone, the sweet Christian spirit, the excellent print, the handsome binding and engravings of Ocean Grove (9 views,) make this work most acceptable. As the price is only 50 cents, the book ought to have a large sale. It can be had of the author, Mrs. Jane S. Collins, 60 Sherman Ave., Allegheny City, Pa.

Any one who gets up a club of ten subscribers to THE CONVERTED CATHOLIC, will be sent a copy of Father Chiniquy's "Fifty Years in the Church of Rome."

We have ready for distribution the tract by Lord Robert Montagu, "Reasons for Leaving the Church of Rome," that recently appeared in these pages.

This, with the tracts, "The Portrait of Mary in Heaven," "The Crucified Jesus and the Penitent Thief," and the sweet Gospel story, "Father Martin" (64 pages), will be sent for 12 cents in stamps, and in quantities for Sabbath-schools etc., at lower rates.

FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.

LETTER VIII.

NEW YORK, August 20, 1887.

SIR :—Father Edward McGlynn, the foremost priest of your Church in this country, was excommunicated by name the first week in July because he refused to go to Rome to be punished for holding political opinions that were displeasing to Michael A. Corrigan, a saloon-keeper's son, whom the Pope made Archbishop of New York a few years ago. Archbishop Corrigan in sending the notice of the excommunication to the papers said that Father McGlynn was "cut off from the communion of the Church, from its sacraments and participation in its prayers, and deprived of Christian burial after death." This notification was published in the New York daily papers of July 10, and was not read by Father McGlynn until a friend called his attention to it. He had been announced to speak at the usual meeting of the Anti-Poverty Society, of which he is president, in the Academy of Music that evening, and ten thousand people assembled around the building to hear and applaud him. Only half that number could gain admittance. When he came on the stage and faced the audience, such a scene of enthusiasm was never witnessed in New York. For ten minutes the people cheered and yelled as if mad. They were mad. Your Church had struck down one of the purest and most beloved priests that ever adorned it, and those thousands of Irish Catholics arose in their might and shouted "Down with the Church of Rome for this act." I was present and saw and heard it all with joy and gladness. For the last eight years I have been calling on those people by voice and pen to come out of that rotten Roman system of religion, preaching in the vicinity of Father McGlynn's parish, and having many of his people regular attendants at our services; and it was with extreme pleasure I heard them in their thousands denouncing the iniquities practiced by the Papal system in the name of the religion of Christ. And I felt in every fibre of my being that this was only the beginning of a revolt against Rome in this country that would go on increasing until the whole people would be emancipated from the spiritual bondage that has prevented them from being the children of God.

Father McGlynn faced the great audience, and when at length the enthusiasm that greeted him abated, said :

"It is a signal evidence of the wisdom and goodness of the God whom we adore, that amid the perplexities of life, the doubts as to the truth, the anxieties as to duty, the fears for the past and the future, the ruthless tearing of the heart strings as by a malignant fate, there is yet a clear and simple guide given to every rational being that shall lead him safely through the labyrinth to a perfect deliverance. That guide is the voice of conscience, teaching men to apply to themselves a universal law that is written equally upon the hearts of all God's children. This is a natural law that necessarily precedes all revealed law. If this natural monitor did not exist within the breast of each of us, then would revela-

tion appeal to us in vain. Our God is a wondrously merciful as well as a wise and loving God, and he will never condemn any one who has followed that guide, even though sometimes he may have mistaken the light.

"It is the teaching of Christian philosophy, it is the teaching of moral theology, that he who follows his conscience, even though it be an erroneous one, is ever obeying the holy will of God. And it is the teaching of right reason, of natural religion, of Christian philosophy and of the theology of the Catholic schools, which I have learned under the very shadow of the Vatican, that the man who sins against his conscience sins against the Holy Ghost; and that if any power on earth, even though it be he who sits enthroned in the Vatican, commands a man to do or say aught against his conscience, to obey even that man, were to sin against the Holy Ghost.

"And so, even if high Roman tribunals shall summon a man before them for teaching a scientific truth that is more than scientific, that goes to the root of social evils, that shows man the pathway by which he may readily escape from the horrid doom of despairing poverty; and if before they have examined, or begun to comprehend, or even to apprehend the teaching, they condemn it, and demand of a man who has seen with clear vision the truth of the doctrine, that he shall first retract it as a condition of his even getting a hearing from them—then it is that man's duty to refuse to retract. And if it were in their power, as it was once, and thank God is no longer, to imprison the truth in dungeons, and to martyr it at the stake, in the persons of those who, through no fault of their own, have been cursed with the destiny of reading God's truth, whether in the facts of society, or in the strata of the earth, or upon the skies—and if they should summon such a man, and before summoning him, condemn him and demand of him to retract under penalty of imprisonment or martyrdom, it would be his duty, it always will be his duty, to rot in the dungeon, or to be burned alive at the stake rather than commit an unpardonable sin against himself, against his manhood, against his conscience, against the truth, against the welfare of his brethren, against the Holy Ghost himself.

"When an aged philosopher was put to that ordeal—when he was asked to retract the truth he had read in the book of the skies with as much clearness as the revealed word of God can be read in his written word—when because that clear vision of his seemed to class with the stupid, ignorant interpretations of the advisers of a Roman tribunal, they condemned him to a dungeon during their good pleasure, we may feel every compassion for the weakness of that septuagenarian philosopher; and yet we, as philosophers, moralists and men feel that it was his duty to consent to suffer in the dungeon, even till his members should have rotted one by one, rather than submit, rather than retract the truth, rather than to place his hand on the holy gospels and perjure himself by repudiating what he knew to be true. And if, as he was dying, they had come to him and said that he must repudiate his heresy or die without the sacraments of the church, he should have refused the sacraments of the church if the price to be paid for receiving them were to sin against the light of God in the inmost recesses of his heart.

"And so it would have been a perfectly wise, and just, and philosophic, and Christian, and Catholic speech for that Catholic philosopher to have made if he had spoken thus: 'I submit to your sentence while detesting your tyranny. I submit to it because you have, by accursed civil laws, the power to torment and to martyr God's truth with your dungeons and with your constant nagging and persecution. I submit simply to the exercise of superior force. But my soul rides free above your dungeons and all your anathemas. Keep me imprisoned in your dungeons till I shall have died of their hardships, and I prophesy that another generation, whose love of truth shall be quickened by my martyrdom, will come to this very prison and tear it stone from stone and grind each separate stone to powder and cast this powder to the winds or into the river, that no vestige may remain of that in which you thought to stifle forever the truth of God. And upon the site of your accursed dungeon they will plant green things and invite the birds to come and to gladden the hearts of the children of men with their melody, and in the choicest spot of that place so consecrated to nature they will erect a monument to tell how truth has triumphed through the very processes by which you thought to stifle it.'

"His modesty might have forbidden him so to prophesy—but it is not prophesy to us, it is an accomplished event!—that they would build a monument to his memory, and upon it write: 'Galileo Galilei was imprisoned in the neighboring house for having *seen* that the earth revolves around the sun'—as if it were a sin for a man to see something that he can't help seeing, and as if it ever could be paying tribute to God, our Creator and our Father, to poke out our eyes by way of doing greater reverence to him.

"The teachings of Christian philosophy as well as of Catholic theology are too often distorted, misrepresented, misapplied and subjected to all manner of perversion in order to suit the whim, the ambition and the lust for money of men who sit in high places. This Catholic theology, that is nearly always better than its professors, teaches us that all truth is one, that no truth, in any part of the universe, in any infinitesimal moment of time, can ever clash with any truth in the remotest opposite part of the universe, or in any other infinitesimal moment of time, though separated by myriads of millions of æons. It teaches that all truth comes from God, and finds its type and its ideal in God; that truth can never clash with truth; and that where, through the stupidity, the narrowness, the ignorance, the false interpretations of men, anything that is in the word of God seems to clash with a clearly ascertained scientific truth, you must either say that that so-called word of God is not the word of God, or that the interpretation that man has put upon it is false and erroneous.

"And it is this constant distorting of the word of God for the purpose of opposing rational liberty, or the development of nationalities, or the advance of science, that has driven millions of individuals and whole nations out of the Church. And the only way for the Catholic Church, or for any of the other Christian denominations, to hold their own, or to convert multitudes to believe in the essence of religion, in the mission of Christ and in his Divinity, is for them to show always and everywhere the perfect and beautiful harmony of reason and revela-

tion; to teach men to respect with absolute obedience the voice of conscience and the dictates of natural religion; and to teach them that anything that claims to speak in the name of God as if by revelation, must produce its credentials to reason and to conscience before it can claim any right to speak at all.

"Men must distinguish between the essence of revealed religion and the countless abuses, the errors, the stupidity, the cupidity, the blunders and the crimes with which every page of the history of the Church has been filled for a thousand years and more.

"And, though it is not particularly necessary for me to vindicate my consistency, I defy any man to stand up and say that I have ever defended a blunder or an abuse or a crime of the human side of the Church. I may have thought it the part of a devoted and ardently loving child to cover, if I could, with the cloak of palliation the deficiencies, the errors, the blunders and even the crimes of the human side of the Church, that I might not seem to incur the malediction laid on that son of Noah who gloried in his father's shame. I may have tolerated much of the human side of the Church that I might be permitted peacefully to exercise that holy ministry which I have held to consist in preaching the gospel of Christ to the poor; in teaching the dogmas of the Christian Church to all who might come to listen, in administering the sacraments with frequency to all those who might hunger for them, or whom I was able, by my poor ministry, to teach to hunger for them. And if I now speak as perhaps I have not spoken in the past, there is no inconsistency in my action. I speak as I do now because the times require it. I am compelled to speak as I do that I may say to you and to many who are not here to-night, but who will read or hear the report of what I am saying, to hold safe and fast your faith and love for what is divine in the Christian Church.

"It has become necessary to teach you to distinguish between the blunders, the stupidity, the cupidity, and the actual crimes of a mere ecclesiastical machine and that ideal Church of Christ without spot, without wrinkle, the spouse of our Lord and Master, purchased with the terrible price of his blood, whose garments are washed exceeding white, whose teachings have fired the hearts and inspired the minds of saints and seers and sages, and have taken barbarous nations from the woods and from their rude huts to civilize them and make them the greatest nations of the world! It is necessary that we should learn to distinguish between men and Christ, between the allegiance that we owe to the Christian Church and the very limited obedience that we owe to an authority whose only reason for being is that it may build up and not tear down; that it may, in the language of Christian piety, edify and not disedify; that it may convert men to Christ and not drive whole nations from him; that it may exemplify in every land and age the humility, patience, charity, and self-sacrifice of the Master; that it may teach men in a selfish age to forget themselves; that it may fire them as did the Master with the divine enthusiasm of humanity; and that it may, in spite of the cupidity of perverted hearts, teach men to be unselfish, and in spite of the passions that disintegrate human society and separate man from man to-day, cause to prevail the magnificent gospel of the brotherhood of man and the fatherhood of God.

"It is a notorious fact that religion is vanishing fast from nearly every part of the Catholic world. In so-called Catholic countries you will find a peculiarly satanic hatred of religion—pope, bishop, creed and church—that you find scarcely anywhere else. In this favored land of ours the Catholic priest is, as a rule, an honored and influential member of the community. Men not of his communion treat him with respect and with deference. They respect him as a moral force in the community; they are often glad and thankful to be permitted to contribute to the building of his church; they are glad to have his influence in aid of peace, order, virtue and sobriety. Go to Catholic countries and you find that the gown of the priest is hated as something unclean. You will find that a priest can get all the room he wants in a railway carriage by simply exhibiting himself and his gown and shovel hat at the door of the compartment. It is not because of the great reverence they have for his reverence, but that they hate the mere sight of him, that men will crowd into another compartment or another carriage rather than be compelled to ride in the same one with him. I actually believe that the priest often profits by this hatred of himself by exhibiting himself at the railway carriage door. He takes the compartment and has room to stretch himself comfortably out in it. It is a remarkable thing that if you want to see real sincere devotion to the Roman Catholic Church you must go to those countries where the Church has been deprived of her benefices, where she has been impoverished, where she has been reduced to something a little nearer the primitive apostolic simplicity, and where she has been largely free from the influence of Roman cupidity, Roman domination, and Roman diplomacy.

"I have already asserted, as has been published, and I now reassert it here, that I know, on the authority of a most trustworthy bishop—an intimate friend of Cardinal Gibbons—that a German-American bishop of this country, whose expected reward for the service, I was told, was the arch-bishopric of St. Louis, went to Washington to negotiate to have some representative of the Pope at our seat of government.

"St. Bernard, seven hundred years ago, writing with extraordinary freedom and boldness to the pope, who had been his disciple in the monastery, among other things admonished him to be more solicitous about spiritual than about temporal affairs. 'Do not, thou, apostle of Christ, desecrate and prostitute thy holy ministry by troubling thyself too much about temporal things. Get some honest man to attend to those things for thee, and then trust him implicitly; and if thou canst not find an honest man get some man anyhow, for it would be better for thee to be robbed by him than to be wasting thy time in temporal trifles.'

"And another good bit of advice that St. Bernard gave to Pope Eugenius was this: 'When you are sending your legates to other countries, try to get men who will not accept presents—euphemistic for bribes—and who will return as poor as they went.'"

The remainder of this great address will be continued in our next, Cardinal.

Yours truly,

JAMES A. O'CONNOR.

FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.

LETTER IX.

(Continuation of Father McGlynn's Great Speech.)

"When I was in Rome ten years ago, I had the misfortune to become acquainted with a little fellow named Monsignor Agnozzi. He was the monsignor secretary of the propaganda—a quarrelsome little fellow that the republic of Switzerland had kicked out; and the ecclesiastical machine, not knowing what else to do with him, had thrust him into the secretaryship of the propaganda. Even there they had to get rid of him, and they found a berth for him in the republic of Colombia in South America, where, after the usual quarrel between church and state, they had gone to work to build up religion again, asking nothing from the state but simply to be let alone, devoting themselves to building churches and seminaries, and really beginning to build up religion so that it was commencing to flourish, as it does in the United States of America. Now, however, they have sent out that little man, Monsignor Agnozzi, and he has already begun to bedevil things generally, and to ruin religion by making concordats with the rascally government, and thus enslaving the church.

"And it was with a good deal of knowledge of the machinery of the church that I said to a correspondent of one of the New York papers in Buffalo, a few weeks ago, that the presence of a representative of the pope in Washington would be the beginning of corruption and slavery to the Catholic Church in America.

"I said in the same interview that the best way to get anything out of the Roman machine is to show your teeth to it, rather than to be too humble before it.

"Bismarck and the czar of Russia understand that perfectly well; and it is largely because they have defied the Pope and persecuted the Poles in Russia and Germany, interfering in all manner of ways with the general liberty of the church, that when they are willing to make any kind of a half concession, the Pope is delighted with this small installment of the loaf, and has actually fallen in love with Bismarck; and Bismarck has been flirting a little with his holiness. They have gone so far actually as to exchange portraits! And the Pope sent one Monsignor Golinberti to compliment Bismarck and his aged master; and he was the author of the letter of the Pope's secretary of state, Jacobini, instructing the people of Germany and their representatives in parliament that no representative should be returned to the new parliament who would not consent to acquiesce in the despotic measures of Bismarck. That is the way those German Catholics have been treated by the Pope. They were slapped in the face in order to please Bismarck.

"As long as the Catholic people, whether of Ireland, or of America, or of Germany, or of Poland, practically give the Pope to understand that he can do what he pleases, not merely in the way of defining the doctrines of the church, but in the way of interfering in their policy and politics, and pulling the strings;

sometimes, as in Germany, allowing priests not only to take an active part in politics but to sit in parliament, or, as in France, allowing cardinals, bishops and priests to sit in the assembly and to become permanent members of the upper house ; and again, when it suits him, permitting an archbishop to dare to say to an American citizen that he must never in the future make a political speech of any character whatever, or to attend any political meeting whatsoever without the permission of the sacred congregation of the propaganda—an Italian institution some thousands of miles away, run by men who do not know but that Florida is a suburb of New York, or Mobile the name of a street in San Francisco ; as long, I say, as the Catholic people of Ireland, of America, of Poland, or of Germany consent to let the Roman machine, of which the Pope himself is but a mere puppet, do all that, so long will this Roman machine, with the Pope at its head, continue to use poor Paddy, and the poor American Catholic, and the poor Polish fool, and the poor German fool as so many pawns on the political chessboard, to be sacrificed at any time for whatever can be got in return.

"The whole of this policy is largely prompted, instigated and animated by the frenzied desire for the restoration of the Pope's rotten old temporal throne, that everybody but a fool or a member of the Roman machine sees clearly is as dead as Julius Caesar. And so they are selling out the precious liberties of the people, the Catholic people, who have been most faithful to the spiritual side of the church, the Irish and Germans and Poles. They are selling them out in order to get in return the diplomatic aid of Bismarck and the czar and the English cabinet toward the restoration of the temporal throne of the Pope in the land of Italy, to make the Italian people curse, if possible, more than they are cursing to-day, the thing that they hate with all the energy of their being, the monstrous interference, in the name of Christ, of the Pope and the Pope's men in the politics of their country.

"If this interference in politics were to be in the interest of justice, liberty, national unity and independence, then nations would rise up and call these men blessed, and thank God that revealed religion had come to the aid of their own consciences and the teachings of natural religion. But when they find that that interference is simply against the liberty and independence of their country and against the natural and rational aspirations of men, then they must necessarily resent such a sacrifice of true religion to lust for money and power. It is this condition of things that has ruined the religion of Italy, of France, and of every so-called Catholic country. And not satisfied with their horrid work they are now anxious to bedevil the Catholicism of Poland, Germany, Ireland, America and all the English speaking countries so that they may be brought to the same wretched condition of irreligion, of hostility to the Church, and of satanic hatred of the very name of God.

"I admit, dear friends, that this is hardly such a sermon as I should have preached in the pulpit of St. Stephen's church. And I cheerfully acknowledge that if I had preached such a sermon as I am preaching now, in the pulpit of St. Stephen's, it would no doubt have been the first and the last sermon of the kind that I would have ever preached there. But you see that the machine has

made something of a mistake. For they have liberated me! (Uproarious and tumultuous applause, men and women rising and waving handkerchiefs and hats. A voice, 'You are incommunicated to-night.') I say they have liberated me! By their incredible blindness, ignorance and folly they have brought about such a condition of things that I am not merely liberated from those ordinary considerations of prudence that men of the world might think would affect me, such as danger to my position and loss of salary, and they might even say forfeiting my chances of preferment and promotion, but they have liberated me in a much higher and more important sense. It is poor business for a man to be blowing his own horn. It is poor business for a man even to be defending himself or apologizing for himself. It is work that is not over congenial for me; and so I have tried to avoid it as much as I could, and have let people say a good deal, both in private and in the newspapers, preferring to remain passive and apparently indifferent to the whole thing, and allowing a great many things that might have been contradicted to go uncontradicted. And I am not to-night at all anxious to apologize for or to glorify myself, I think I can safely say. But while they have liberated me from what might have seemed ordinary prudent considerations as regards my position—considerations which were at no time of much weight with me—they have also liberated me in a much more important sense.

"It is true that for many years I have not been blind to the many things I have said to-night. But so dear to me are the truths of religion, that I have, as far as I could, repressed myself. Where I could not approve I have remained silent and spoken no public word of criticism or disparagement, in order that I might be peacefully permitted to preach the gospel and to bring such souls as might come within my influence to appreciate the ineffable benignity and humanity of Christ our Saviour; to feel the blessedness of communion with him; to realize the fulfillment of his words, 'If the Son of man shall set you free, you shall be free indeed.' I was willing to suffer almost anything except the sacrifice of my conscience so I might be permitted to bring men to taste the ineffable sweetness that comes from communion with Christ to men who are emancipated from the lusts of the flesh, from the cupidity for mere earthly lucre, and who have learned through the love of Christ to resist the allurements of the flesh, and to walk in the midst of a corrupt world with the unspeakable freedom of the sons of God.

"They slander me grossly who call me a politician, who, putting the cart before the horse, because I am now going around the country preaching, not so much politics as the fatherhood of God and the brotherhood of man, complain of my having abandoned the pulpit for a political platform. These fools seem to forget that I never appeared upon a purely political platform, I may say, in all my life. The nearest I ever got to talking politics was when I approved the action of Governor Cleveland now President, in vetoing an appropriation of twenty-five thousand dollars to the Catholic Protectory. And I said then that if I had been in Mr. Cleveland's place, Catholic and priest as I am, I should have done precisely the same thing.

"And when I went on a semi-political but altogether moral and religious

platform, on the first of October last, I went there chiefly because of the morality and humanity and religion that were in that platform. And when Archbishop Corrigan took it on him the day before to positively forbid me to keep my engagement, I thought it my right and duty as a man to keep my engagement, and I kept it. And so far was I from being anxious to throw off my gown and travel around in the jacket of a politician that I sent an olive branch of the biggest kind, a whole olive tree, in fact, to that gentleman, the very night I went to the Chickering Hall meeting. I knew I was going as to an execution, for I felt as if I would have to go behind the scenes afterward and lay my head on the block and have it cut off. In a letter that I sent ten minutes before starting to the place of execution in Chickering Hall I stated that all sorts of considerations, honor and good faith, would compel me to keep that engagement; but that afterward I would keep still and respect his prohibition during the rest of the campaign. But so eager was he to cut my head off, or to have a whack at me, that he sent bright and early the next morning a suspension for two weeks.

"That famous or infamous letter forbade me to take any part in political meetings or to make any political speeches in the future, without the permission of the sacred congregation of the propaganda. A few weeks later the Archbishop suspended me to the end of the year because he thought I spoke disrespectfully of the Pope in an interview with a newspaper reporter. He was resolved to club me out of St. Stephen's parish.

"But at the same time, while he would make out that I was not worthy to rule at St. Stephen's, he was willing that I should be the pastor of the poor souls of the village of Middletown. Now, logic is logic. I say I would consider it an exceeding great honor to be the shepherd of any portion, the poorest and the lowliest, of the flock of Christ. While satisfying his desire and that of his counselors, to punish me and make an example of me, and as far as possible to impair my influence in the community; he was yet prepared to appoint me the shepherd of souls, the teacher, the guide, the father, the spiritual director of a portion of the souls of his own very flock. And I have it in black and white in his own handwriting! And I say that these two points, both made in a printed statement by Archbishop Corrigan, give me, so far, a pretty clean bill as to ecclesiastical character.

"The principal reason for suspending me was that I wished success to a party in politics that Archbishop Corrigan did not favor. He was for the other man. It is a matter of public record that his Vicar General Preston wrote a circular letter which was distributed before the doors of all the Catholic Churches the Sunday before the last election for Mayor of New York, in which the people were cautioned against voting for Mr. Henry George; and the poor fools of Catholics who read it, said: 'Oh, I was going to vote for Mr. George, but that won't do now; that is going against the Church.' Before election several of the priests, with their vestments upon them, were guilty of the outrage of denouncing Henry George. In all my life I never allowed even a shadow of politics to enter the church of which I was pastor for twenty-five years.

"Another charge which they have sought to make against me is that I

wouldn't build parochial schools, that I thought the public schools good enough for my people. I plead guilty to that charge.

"And now they have excommunicated me because I refused to go to Rome to be censured and punished for my opinions as an American citizen. Weil, no man can excommunicate me. There are only two beings in all the vast universe that can separate me from God. One is that infinite wise, good and merciful Being, our Heavenly Father. He could do it; but he never will until I consent first to separate myself from him.

"Then there is only one other being in all the universe, and that is Edward McGlynn. He can separate me from Him. I am conscious that I am frail, that I am very weak, but I am intensely conscious that I am only desirous of doing in all things the will of God. I will trust in his infinite love, in his infinite power, in his infinite goodness to all men, all women and children. I would also suffer perpetual banishment, permit myself to be burned at the stake, rather than permit anything to separate me from the holy will of God, my Maker, my Master and my Saviour.

"They say I am excommunicated—cut off from the sacraments and after death denied Christian burial. I assure you I am not very much concerned as to what is done with this poor mortal coil after I have shuffled it off. I have only Irish blood in me, and the Irish are thought to care a good deal about their wake and funeral; but I am a little un-Irish in that respect. I have no concern whether my body be cast into the waters of the ocean, buried in Potter's Field, or burned. I am only concerned about this poor soul of mine.

"In such cases as mine their excommunications lose their terrors. Their lightning, produced by a 'super' from behind the scenes; their thunder, a bit of sheet iron shaken by a poor devil who gets fifty cents a night. An unjust excommunication is not worth the paper it is written on. It is with his own conscience one has to deal.

"You would be amused to know how little interest this Edward McGlynn has taken in this 'case' of his. Indeed, he has sometimes had to wake up and remind himself that he had a case. But God is good, and he gave him a thick skin, and he doesn't mind mosquito bites. Sometimes he even thinks he enjoys them. No power can cut off a child of God from his Father without the consent of the child himself. Union with God consists in knowing and loving him.

"But, Father McGlynn, are you not belying your priestly career? Have you not taught the blessedness of those sacraments from which you are cut off? I do not seek to make light of this deprivation. But as much as these are precious to me by so much am I the more indignant at the tyranny of the machine that attempts to compel me, on penalty of losing these sacraments, to submit to its policies and its politics. And if I am deprived of the sacraments of the Church, I am theologian enough to know that I can save my soul without them."

Yours truly,

JAMES A. O'CONNOR.